

Open Communion.

BY S. W. WILT.

In perusing BRETHREN EVANGELIST, No. 30, of July 28th, I notice Bro. Holsinger introduces the subject of "Open Communion" and steps out very boldly and no doubt with good confidence in opposition to it. I am willing to accord to the brother that which is his due. Age and experience, but if my memory serves me right a few years in the past brother Holsinger expressed himself something like this: it is not always an evidence of right because old and experienced brethren believe and say certain things. I am confident that the brother has dropped some remarks that reach a little too far.

1. I do not believe in charging my ministering brethren with "inexperience," because they may differ with one in a matter like this.

2. He calls open communion "extravagance," when practiced in the brotherhood, and does not give us one scriptural quotation in his whole communication in favor of any idea that he advances.

If there is no scripture for or against it in our creed, is it not of the things upon which congregations are at liberty to do as they see fit? I however believe Paul does give us one slice upon the subject when he says, 1 Cor. 11: 28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

This is not intended for a general review or reply to the brother, hence will pass over a number of things stated and only select a few. The following is a verbatim quotation excepting that included in a parenthesis. In order that the Brethren church may succeed (in what?) we need to be denominational, strictly denominational, and always Brethren. Be liberal with our houses, and schools, and ministers, and literature, so long as the emoluments of such liberality will tend to the advantage of the Brethren church. Now it looks to me as if this was reaching for proselytes,—numerical strength. He says, "Our denominational organization is of God or is it not." Granted what the brother says in the preceding quotation is true or false, right or wrong.

Now the question arises can we be liberal with our houses and ministers which we give to God by dedication and consecration, and not be liberal with the ordinance of communion? Again we quote, "Men may be in good standing in many of the denominations, and yet be regular attendants at balls, theatres, and frolics, and be Free Masons and Odd Fellows, and by an indiscriminate invitation we offer our communion to all such." The brother has named Baptists, Methodists, and Presbyterians. Suppose we apply it in these cases. I have some acquaintance with these people, but I have never known a congregation of them that held such characters as being in good standing.

Now in conclusion, permit me to say I never extended such a loose invitation as the brother calls it. Don't know that I will, but I do know that according to my conceptions of the religion of the Lord Jesus Christ, I have not the authority to examine men, much less to stand between them and communion privileges.

Brethren, let us have your best thoughts upon this subject; your strongest scriptural reasoning. I am aware that my position is against the popular idea as entertained and practiced in our brotherhood. If I am wrong I want to get right.

Terra Alta, W. Va.

Nosam's Hints to Ministers.

BY IGNORAMUS.

That some gentle hints, as given by Nosam are profitable to some of us, I do not for a moment pretend to deny, as we are not equally gifted with the writer of those hints, but he fails to give us a rule by which we may know just which particular hint may meet our case; and I wonder if he is quite certain that none of those hints would suit his own case. But if we put the estimate of his ability upon him that they who claim to have seen and heard him do, we must admit that he ranks high as a speaker and is "worthy of his calling." But we want to know how he became acquainted with his own gifts and powers if not by the efforts

that are required to draw out these gifts? What more or better can an awkward, or inexperienced speaker do, than try to improve his style of speaking? Are all orators such from the time they begin to speak in public? Our observation in the past and our acquaintance with many of the speakers of our day, do not warrant such a conclusion.

If Patrick Henry, and there was not a greater orator in his day, had taken the advice of others, and made no more efforts after his failures and discouragements in the beginning, he would never have risen to the high rank as an orator to which he attained by perseverance and effort. This is equally true of many others, and those efforts were for the purpose of "Trying to become eloquent."

A man does not know how skillful a mechanic he may become unless he tries, and no person can tell him just how much he may accomplish, though others may aid him, and perhaps point out some of his mistakes. But he must make the effort after all.

If Bro. Nosam could tell us just what our mistakes are, we might profit by his hints, if we should ever be so fortunate as to meet him somewhere.

But is this not enough for Ignoramus to write? Hope you will pardon me this time.

In Memorium of Sister Nannie Yoder.

"Precious is the memorial of the just," A missive from Lockwood, Mo., its envelope draped in mourning, brings the sad, though not unlooked for, intelligence that "Nannie is dead."

We are not in the habit of pronouncing eulogies upon our friends and especially do we try to avoid doing so, while they live; but our Sister Yoder, having crossed the misty vale, we feel at liberty with one of old, to say, "This woman was full of good works, and alms deeds which she did." Our acquaintance with Sister Yoder dates back nearly twenty years. Our relations with the family have been of the most intimate and confidential kind; their house has often been our home, when cold, weary, or hungry. Sister Nannie always gave us a hearty welcome and our experience is that of many others, she was a friend to the poor and a sunbeam to all around her. She was a devout Christian, not ashamed to confess Christ before men. She was among the first sisters in the church whom I ever heard pray in public, and she did it with a heart-zeal, and ability, that was truly edifying to all who loved the Lord. She was among the first who felt the need of a reformation in the church—and many, oh, how many times, did we talk over this perplexing question. She, like her husband, and the rest of us, dreaded the ordeal of a division in the church, and for years, hoped, labored and prayed that the needed reforms might be consummated without a rupture; but her anxieties, like those of the rest of us, were interpreted as treason against the church and there was but the choice between submission to ignorant and superstitious rulings, and a strike for true gospel liberty. Although the latter implied separation from many cherished friends, injustice at the hands of church officials, and many heart-aches in general it is no wonder that many halted, weakened and turned back feeling like the Israelites of old that they would rather die in bondage than undergo the hardships necessary to obtain freedom.

Sister Nannie, like a true heroine, was among the first to decide in favor of sacrificing all else, for the sake of principle, and when the epoch of 1882 was reached. She cast her lot with the despised, but devoted little band that formed the Brethren Church, and to the credit of the Beach Grove church, in Wayne Co, Ohio, where she then lived. It can be said, that they never had the hardihood to expel her, (at least not to our knowledge;) as they did Bro. Eli and many others. She stood nobly by her principles through the struggle, and lived long enough to see a living, prosperous, church growing up like a young giant in the face of all the solid opposition from the Mother Church; but, she was not naturally endowed with a strong constitution, and her energy and will was of such superior quality that she not only "did what she could," but at times, more than she should for the prosperity and success of the cause,

and comfort and happiness of her family. Consumption that insidious foe to human life, preyed upon her system for sometime and the task of removing with her family from Ashland to Missouri in the dead winter was too heavy for the frail tenement. Bro. Eli lying sick in Missouri, at the time, the burden of supervising the sale, and removal developed principally upon her, and she did not live long to enjoy the new country and home. On Aug. 4th, at 3 o'clock p. m., the spirit of Nannie Yoder of "blessed memory," took its flight to that better country. Thus she fell at her post, in the prime of life, the faithful wife the devoted mother, the zealous Christian, the noble woman. The husband, the children, the church, the neighbors and the world, all have lost a friend in deed. But while we are sad, heaven will rejoice; while we feel the loss, she has gained the crown. Oh, Bro. Eli, Horace, Clarence, Cora and the four small ones, think not that you are only eight, you still are nine, only one has gone before, bidding you come on, come on. Imitate her good example, strive to do as she, in her dying moments requested, "prepare to meet me in heaven."

To the Brethren church at large I feel constrained to say, my heart is usually pretty hard, but I cannot refrain from shedding a sympathizing tear while I tell you that to my personal knowledge we have lost one of the noblest of our number. Who will: who can fill her place?

"Dearest sister thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us;
He can our sorrows heal.
Yet again we hope to greet thee,
When the day of life is fled,
Then in heaven with joy to meet thee,
Where no farewell tear is shed."

God bless the dear family. Amen.

P. J. BROWN.

Congress, Ohio, Aug. 9th.

In Memorium.

Our beloved Sister, Lucy Hunt, was touched by the Sovereign hand of death on the 22nd of July. Her suffering since the 4th of March, 1885, till the time of her death, is not in the reach of tongue or pen to describe; yet she never complained or murmured, but bore her afflictions composedly under the chastening rod of the Lord. She always had a kind word for all her numerous friends and never tired in doing some kind act. But the time came when she exchanged her numerous friends for a higher and purer society, unmixed with pain and sorrow. Her death was a sweet sleep.

Sister Hunt was the mother of seven children, five daughters and two sons, surviving her.

Sister Hunt was converted, and joined the Brethren Church, under the labors of Bro. S. H. Bashor, ten years ago, and remained a consistent Christian until the time of her death. She was an active and zealous worker in the church, and her place in the Lord's house was seldom vacant when her health was such that she could be present. She took special interest in the reformatory movement and contributed liberally to its support, at the same time cheerfully engaging in any and every work that would tend to advance the kingdom of Christ.

In the death of Sister Hunt the Brethren Church at Fair View has lost one of its brightest stars, the family an affectionate wife and mother, the aged parents an only daughter and the community a wise counsellor and kind benefactor. Her remains were interred in the cemetery one mile south of Fair View, known as "Chapel Graveyard." Funeral sermon by the writer from Eccl. 7: 8, to a large and attentive audience.

J. W. SMOUSE.

Holmesville, Neb.

July 26th.—A sad accident. On last Thursday, just at the close of the day, our quiet village, Holmesville, was thrown into consternation, by the startling news that our friend and fellow citizen, Thomas Graham, Jun., was killed. The circumstance was as follows: He had finished a job of threshing at Bro. Samuel Irvin's, Jun., and was moving his engine and attachments to Bro. Noah Neer's. When crossing Mud Creek, the bridge gave way and the whole mass went down a distance of about 15 feet. He saw their situation, and called to the driver to jump, they were going down. He, attempting to jump, was struck on the left side of the head with some part of the engine and in an instant all was at the bottom, his body being crushed under the wreck in about three feet of water. Soon assistance was at hand, and the body taken from the wreck in a lifeless condition.

The deceased, was a son of our much esteemed brother and sister, Thomas and Mary Graham. His remains were taken there and freed from mud, then brought home to his sorrow stricken family. He leaves a wife and child, father mother, and five brothers, to mourn his loss. This sad accident cast a gloom over the entire neighborhood, he being a man well known and respected by all who knew him. This was demonstrated by the very large concourse of people that attended his funeral the next day. The pale horse with his rider came to this young man in an unexpected hour, and gave him only a moments time to prepare for the great change. Oh what a solemn warning to all, ever to be prepared to meet death.

The deceased was born, Dec 11, 1862, died, July 22, 1886, aged 23 years, 7 months, and 11 days. Funeral conducted by Eld. Henry Brubaker and the writer, from 2 Kings, 20 chapter, latter clause of first verse.

URIAS SHICK.

Holmesville, Neb., July 26, 1886.

The greatest of all faults, I should say, is to be conscious of none.